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ETHNIC STEREOTYPES AND PSYCHOLOGICAL ATTITUDES IN PREPARING UZBEK AND RUSSIAN GIRLS FOR FAMILY LIFE

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Abstract: The family as a social institution is the foundation of any society. In the current era of globalization and transformation, the problem of preparing young people, especially girls, for family life has become one of the most important areas of sociology, pedagogy and social psychology. Each ethnos has its own cultural space, which determines the formation of the personality and its attitude to marital and family relations. This article comparatively analyzes the role of ethnic stereotypes and psychological attitudes (psychological positions) in the process of preparing Uzbek and Russian girls for family life, their similarities and differences.

Keywords: ethnic stereotypes, ethnopsychology, family values, family, Russian girls, preparation for family life, gender roles, marriage, motherhood, socialization.

By the 21st century, the socio-economic and cultural transformations taking place all over the world, especially in Central Asia and Eurasia, are also having a serious impact on the internal structure of the family institution. During the transition from traditional forms of society to a postmodern social structure, serious cognitive and behavioral conflicts are emerging in the system of preparing the younger generation, especially girls, for family life. On the one hand, age-old ethnic values and stereotypes are preserved, on the other hand, global integration, urbanization, and the principles of gender equality are changing girls' psychological attitudes towards family roles. In the conditions of Uzbekistan, a comparative study of the attitude of Uzbek and Russian girls to the family is of particular scientific and practical importance. Because the readiness for family life of girls living in the same region, in subcultural connection, but with completely different ethnic roots, that is, representatives of the Eastern culture based on collectivism and the Western culture based on individualism, is formed under the influence of specific determinants. The analysis of the extent to which ethnic stereotypes are transformed in the minds of modern girls serves as a psychological basis for preventing breakups between young families and correcting marriage anomalies. The problem of ethnic stereotypes and psychological attitudes has a long history in psychology. The concept of "attitude", which expresses the internal readiness of a person for a certain action and attitude, was fundamentally studied by D.N. Uznadze and his school (as well as Sh.A. Nadirashvili, V.G. Norakidze). In social psychology, stereotypes and their ethnic nature were studied by U. Lippman, G. Tejfel and I.S. In the works of foreign scientists such as Kon, it was analyzed as a mechanism of social perception. In Russian psychology, family relations and girls' readiness for marriage were studied on the basis of a systemic approach by researchers such as L.B. Shneider, T.V. Andreeva, E.G. Eidemiller and V.V. Yustisky. They brought the crises of transition from traditionalism to egalitarianism in Russian families and the factor of personal independence to the forefront. The formation of the school of ethno-psychology and family psychology in Uzbekistan and the national criteria for preparing girls for family life were reflected in the scientific works of such scientists as V.M. Karimova, G.B. Shoumarov, M.G. Davletshin,

E.G. Gaziyev, N.A. Soginov, B.M. Umarov and F.A. Akramova. V.M. Karimova in her research revealed the influence of social perceptions and ethnic stereotypes on the stability of marriage in Uzbek families, while G.B. Shoumarov points to the psychological unpreparedness of young people and role dissonance as the main reasons for the emergence of family conflicts. However, in the conditions of a modern information society, ethno-psychological differences and dynamic changes in the readiness of Uzbek and Russian girls for family life have not yet been sufficiently studied in a comparative monographic aspect.

In Uzbek families, the preparation of a girl for future family life is carried out directly through the mechanism of family relationships and identification (self-identification). In psychology, the main role is played by the unconscious assimilation of the behavior model of her mother by a girl.

Role development and labor education:

Domestic and economic skills: From an early age, a girl learns practical skills in housekeeping, cooking, cleanliness, and disciplined, orderly housekeeping under the direct supervision of her mother and other older women in the family (grandmother, aunt, aunt). These skills later serve as psychological "immunity" for easy adaptation to a new household.

Socialization of the role of "bride": In Uzbek folk pedagogy, there is a concept in the upbringing of a girl called "Guest House Representative". That is, the girl is brought up with the idea that the house where she was born and raised is temporary, and the house of her future husband is her real and permanent home. This forms the basis for the formation of a system of loyalty and responsibility for her future family.

Ethnic Stereotypes and the Image of the Ideal Bride

In Uzbek ethnoculture, there are ethnic stereotypes (social patterns) that determine the psychological image of a girl and have been preserved for centuries. These stereotypes determine the formula of the “ideal bride” by society:

Shame-shame and andisha: This is the core of the ethno-psychology of a girl. In society, a girl’s speech, level of communication, dress code, behavior, and distance (ability to set boundaries) in interpersonal relationships with men (father, brother, future husband) are based on the principle of andisha.

Patience and tolerance (Sociology of Compromise): Radical solutions to problems (divorce or open conflict) are condemned in the Eastern family model. Girls are taught from childhood to endure the hardships of life, to be patient and steadfast, not to reveal family secrets ("The secret of the earth is on earth").

Hierarchical respect: Showing unconditional respect for adults, especially future father-in-law and mother-in-law, and putting their opinion above one's own personal desires is an important condition for psychological preparation.

Dynamic Changes: The Conflict of Traditionalism and Modernization

Today, the process of preparing girls for family life in Uzbek society is undergoing serious transformations. Here, a kind of synthesis (adaptation) is observed between traditional patriarchal views and modern egalitarian (equal rights) tendencies.

Modern trends:

Intellectual and professional preparation: Now the preparation of Uzbek girls for family life is not limited to household chores alone. The desire for higher education, the high trend of professional development, and the desire for economic independence are increasing the self-esteem of future brides.

The desire for a nuclear family: Although living in an extended family (with in-laws) has been considered the ethnic norm for a long time, modern Uzbek girls are increasingly inclined to live in a separate household consisting of a husband and children, which is the complete opposite.

Socio-Psychological Problems and Crises in This Process

The conflict between the high demands of ethnic stereotypes and the realities of modern life causes cognitive dissonance and psychological crises in young brides in the early years of marriage:

Role conflict: A modern Uzbek girl is simultaneously burdened with the task of being a successful specialist (or student), an ideal traditional bride, and a loving mother. This leads to emotional exhaustion (burnout).

Hyper-care and lack of independence: Sometimes raising girls in families under too strict control weakens their ability to make independent decisions and overcome difficult situations, which leads to complete psychological dependence on their husbands.

The study analyzes the adoption of family roles by girls in the Russian ethnocultural environment, the patterns of formation of ethnic stereotypes and psychological attitudes in them.

Historical roots and the transition from "domostroy" traditions to egalitarianism

To understand the dynamics of family relations in Russian culture, it is necessary to look at its historical evolution. Historically, the 16th-century "Domostroy" (a set of household rules) defined the patriarchal foundation of the Russian family. In it, a woman's role in the family was limited to obedience, religiosity, and responsibility for household chores. However, the socialization of the Soviet era in the 20th century radically changed this model. The mass involvement of women in production, science and politics has led to the strengthening of an egalitarian (equal rights) model in the psychological attitudes of Russian girls towards family life.

In modern Russian ethnoculture, preparing a girl for a family goes hand in hand with ensuring her independent place in society. Girls are raised from childhood not only as future wives or mothers, but also as independent individuals who can achieve their own position in life with their own strength and intelligence.

Ethnic Stereotypes of the Image of the Bride in Russia

Despite the strong influence of Western civilization in the Russian cultural space, there are specific ethnic stereotypes that have survived at the subconscious level. The following criteria are characteristic of the ideal Russian woman and bride, based on the following images.

Strength of character and selflessness: In Russian literature and folklore (for example, the image of the “Russian woman” described by N. Nekrasov), the main ethnic stereotype is that Russian women do not bow down to difficulties, overcome any test for the sake of their family and children (be able to show selflessness).

Emotional closeness and intimacy (“Dushavnost”): In Russian culture, the family is considered primarily not a household union, but a place of psychological, emotional closeness of two individuals. A girl is expected to be able to understand her future husband, be his spiritual support, and create emotional comfort.

Self-awareness and external attractiveness: In the modern Russian stereotype, a bride should not only be good at household chores, but also be a person who looks after herself, has a cultural level, and has her own opinion in society.

Psychological Assumptions Regarding Marital Relations in Russian Girls

In the modern socio-psychological landscape of Russian ethnoculture, there are a number of specific assumptions (psychological readiness) that determine the attitude of girls to starting a family:

A. The assumption of the nuclear family and autonomy

For the vast majority of Russian girls, it is a fundamental condition for the couple to live separately (as a nuclear family) after marriage, completely separated from their parents. Any interference by parents or in-laws in the internal affairs, budget, or upbringing methods of a young family is considered a violation of psychological boundaries.

B. Egalitarian role coordination

In the minds of modern Russian girls, the tendency to divide family responsibilities into strictly "male" and "female" is very low. The assumption is that both husband and wife work equally, and accordingly, household chores (cooking, cleaning the house) and childcare should be divided equally.

D. Psychological comfort and the "Door strategy"

For Russian brides, a marriage contract or union is not a sacred, inviolable obligation, but a means for two people to live happily together. If emotional coldness prevails in a relationship, disrespect or psychological pressure occurs, Russian girls easily accept the decision to break off relations (divorce) for the sake of their own happiness, rather than taking the position of "tolerance". This indicates their high level of individual autonomy.

Conflicts and crises in the transformation process

Although Russian girls grow up with independent and free values, in real life they also face their own role conflicts and cognitive dissonance:Double burden: Despite egalitarian attitudes, due to the fact that remnants of traditional views still remain in many families, the main burden of household chores and raising children still falls on women. Having a successful career and doing household chores at the same time creates chronic fatigue and psychological stress in Russian girls.Late marriage and infantilism: Due to the focus on personal development and economic independence, the age of marriage for Russian girls has increased significantly (25–30 years). This sometimes leads to avoidance of family responsibilities or a decrease in flexibility (compromise) skills.

Conclusion: in modern conditions, a unique synthesis (harmonization) of traditional patriarchal values and modern egalitarian tendencies is observed in the psychological attitudes of Uzbek girls to family life. In Russian girls, a strong demand for high individual autonomy, personal freedom, and equal division of responsibilities in the family is at the forefront.

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